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WEEKLY REVIEW.

—What is truth? asked Pilate, and many a ruler since has found his exalted position unfavourable to a successful solution of this problem. Her Majesty the Queen seems—judging from Her Speech in prorogation of Parliament—to look at recent events in Bulgaria differently from what the rest of the world has done. She takes us all by surprise by talking of "a mutiny of a portion of the army in Bulgaria." In the preparation of the speech, great tenderness has to be shown to the sensibilities of the Czar of Russia and several other Powers, and after this the residuum of truth is what it is. We should like a little Cromwellian bluntness. England was greatest when she had a mind of her own and followed it.

—The Dasara Meetings at Lucknow are to commence next Wednesday, October 4th, continuing till Sabbath evening. Rev. Dr. Rudisill is to preside. Dr. and Mrs. R. will afterwards go to Calcutta, and expect to visit Singapore before returning to Madras. Dr. Rudisill has been invited to dedicate a church at Singapore, and as his health seemed to require a change of this kind, he has acceded to the invitation. We have now out of our six districts only two, where the Presiding Elders seem to think it necessary to be on hand, which speaks well for the churches generally. We hope to be favoured with some account of the Lucknow Meetings.

—A young gentleman much esteemed by all who knew him, a Mr. Cochrane, died the other day in Bombay of sunstroke brought on by exposure while at volunteer target-practice at Bandora. He, with others, continued at the practice till mid-day. Surely this perilous exposure is not a necessary condition of volunteering. We cannot afford to lose such valuable and promising lives as the one which has just been sacrificed, so unnecessarily.

—Lord Randolph Churchill, writing in reply to a resolution passed by the directors of the Scottish Protestant Alliance, respecting the appointment of a Roman Catholic as Home Secretary, said 'he observed with astonishment and regret that in this age of enlightenment and general toleration persons professing to be educated and intelligent can arrive at conclusions so senseless and irrational as those set forth in the resolution.'

Does not Lord Randolph Churchill know that the Church of Rome disclaims *in toto* the principle of toleration for all teaching that is opposed to hers? Does he not know that men as influential as Cardinal Manning have declared that the Church of Rome is right in refusing to admit this principle? Of course where she has not the power, she makes the best of circumstances and tries to persuade Protestants that they are perfectly safe in her hands, as indeed they are by her own definitions. The astonishing thing is "in this age of enlightenment" that "persons professing to be educated and intelligent" should read history with so little profit as Lord Churchill appears to have done that of the Church of Rome. Cardinal Manning, in a sermon preached by him when he was Archbishop, speaking in the name of the Pope, used the following language: "I acknowledge no civil power; I am the subject of our prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men; of the peasant, the prince, the household, the legislator; I am the sole, last, supreme judge of what is right and wrong." The *Catholic Review* says: "Protestantism, of every form, has not, and never can have, any right where Catholicity is triumphant."

—"A Catholic Layman," writing in the *Bombay Gazette* last Tuesday, is at a loss to understand what possible objections the Goanese Catholics can have to the transfer of their churches to the care of the Jesuits. He says:—

As having an intimate bearing on the subject-matter of this letter, I would commend to the careful attention of all our Goanese friends the following grave words of the illustrious Cardinal Newman. Defining the obligations of Catholics to the Holy See, he says:—"In his (the Pope's) administration of Christ's Kingdom, in his religious acts, we must never oppose his will, or dispute his word, or criticise his policy, or shrink from his side. We must never murmur at that absolute rule which the Sovereign Pontiff has over us, because it is given to him by Christ, and in obeying him we are obeying his Lord. We must never suffer ourselves to doubt that, in his government of the Church, he is guided by an intelligence more than human. His yoke is the yoke of Christ; he has the responsibility of his own acts, not we; and to his Lord must he render account, not to us. Even in secular matters it is ever safe to be on his side, dangerous to be on the side of his enemies. Our duty is to follow him whither he goeth and never to desert him, however, we may be tried, but to defend him at all hazards, and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God."

Where in the New Testament, between the ascension of Christ and the close of revelation, do we find any pretensions corresponding in the least to these stupendous claims? As Louis xiv said, *L'état, c'est moi*, so the Pope says, *L'église, c'est moi*. But we do find reference in the New Testament to such claims, in the account of the Man of Sin. As for Paul and Peter and John, they say, Prove all things, judge ye what I say; know ye not that the saints shall judge angels? Paul "withstood Peter to his face, because he was to be blamed." (Gal. 2: 11.)

—The *Brooklyn Examiner*, a Roman-Catholic paper, August 14th, calls the attention of its readers to the feast of the Assumption, August 15th. Many of us have seen pictures of what is called the Assumption of the Virgin, *i. e.* her bodily translation to heaven. The *Examiner* explains that "though the Blessed Virgin tasted of death, her body was preserved from corruption and united to her soul in heaven." It adds: "The Church signifies her belief in this fact to-morrow." The Church selects for the lessons during the octave a passage from St. John Damascenus, in which the history of this corporal assumption is given in detail. Credulity is very easily satisfied. Mary, the mother of Jesus, appears for the last time in the New Testament in the Acts of the Apostles, before the day of Pentecost. There is not a word in the New Testament or in the Christian writers of the post-apostolic period about the Assumption, (an event so remarkable that it could not escape notice,) till we come down to the 8th century, when St. John Damascenus lived. Who can wonder that the Romanists should desparage the New Testament? It does not say what they wish it to say, and it says much which they wish it not to say. The pictures that we have seen of the Assumption do not exhibit a dead body ascending to heaven to be united to an animating soul, but a living and conscious body, animated by a soul.

—From some correspondence in the *Times of India* it appears that the G. I. P. R. Co.'s Subordinate staff feel that it would be just—as well as generous—if the Company would show more liberality in the matter of leave. Whereas on the State lines a month's privilege leave is granted annually, only ten days are granted in the G. I. P. service. On the other hand there is a good deal of complaint because of the compulsory leave inflicted every monsoon. If like the animals that hibernate these leave-compelled men could go into a state of suspended animation, with their families, this latter arrangement would not be so hard. Now, if instead of sending these servants adrift in the slack season, the Company could utilize them in granting a larger measure of privilege leave to the whole staff, it would be a happy solution of a painful problem. In the busy season things are carried on at high pressure, and the actual work of the Railway, if distributed over the twelve months, would show a fair amount of continuous work, and this seems to constitute an argument for discontinuing the compulsory leave system. One of the correspondents thinks the following should be granted:—

"One month's privilege leave with full pay to every member of the subordinate staff, with an extra ten day's casual leave to those who have to work on gazetted holidays. All sick leave to be counted as half-pay whilst protected by medical certificate; but in the event of this exceeding three months, all privilege and casual leave to which he may be entitled for

the previous eleven months be forfeited. No two leaves following one another without an interval of two months."

—THE *Bengallee*, hearing that Theebaw had sent a present of money to be distributed among the poor and the priestly class of Burmah, says: "A heartless tyrant, abhorred by his people, would do no such thing." The *Bengallee* easily condones the frightful atrocities committed by Theebaw. Some of the greatest monsters mentioned in history found it convenient to give alms, especially to the priestly class.

—H. R. H. THE PRINCE OF WALES declines the piece of plate which the Exhibition Commissioners invited the public to subscribe to. He has shown his good sense in this. We object, on principle, to the custom of taking collections departmentally for objects like this, for the reason that there is an element of coercion in it. The head of a department intimates that a subscription paper will be circulated among the employés of the department, and heads the list liberally himself, and many a clerk who has difficulty in making ends meet, feels constrained to give, imagining that he will otherwise lose a measure of the good-will of his superior. We have known collections of this kind made in all Government offices, and sometimes the money has lain for years unused.

—WE have received a batch of Australian papers, over a dozen, enabling us to follow the Rev. C. P. and Mrs. Hard from Victoria to Newcastle, Sidney and neighbouring places. Highly laudatory notices of their public ministrations, lectures, temperance addresses &c., appear in paper after paper. The *Daily Telegraph* of Sydney, Monday, Sept. 6, says:—

The Rev. C. P. Hard occupied the pulpit of the York-street Church yesterday, and preached eloquent sermons to good congregations in the morning and evening. He also gave a Gospel temperance address in the afternoon. Mrs. Hard lectures to-night on the "Women of India" at the York-street Church and Mr. Hard deals with the subject of "India's Gods and Peoples" at the Stanmore Wesleyan Church, as per notices in our advertisement columns. Further lectures are arranged for before Mr. and Mrs. Hard leave Sydney for Bathurst at the end of this week, which will be duly announced.

—THE Old Catholic Movement does not appear to have died out. Far from it. The Annual Synod was held last month in Vienna, and a General Synod, of an ecumenical character, was to be held immediately after. A declaration of sympathy has been sent to Von Dollinger from English Churchmen, signed by 38 bishops, 3,800 priests and deacons, and 4,170 laymen.

—WE take the following from *The Rock* of September 10:—

The Rev. D. B. Hankin, of St. Jude's, Mildmay-park, makes the following apposite remarks in an address to his people upon their return to the church, the services in which had been conducted in the Conference Hall for a short time, consequent upon necessary repairs. "I desire that at this time we be led more fully to appreciate our Church Liturgy. The undoubted excellences it possesses has won for it the highest encomiums of members of other denominations, but I sometimes think that we Church-people do not appreciate it and enjoy it as we ought to do It was a learned Presbyterian (Grotius) who said, 'The Liturgy of the Church of England is the finest form of worship in the world.' It was a pious Baptist (Robert Hall) who said, 'It is placed in the first ranks of uninspired compositions.'"

There are many excellent Christians who have for the Book of Common Prayer the feelings here expressed, and many thousands find it helpful to their devotions. A book of "Common Prayer" must however be, in the nature of things, a book of compromises, for the reason that the congregations that are expected to use it are made up of a good many sorts of Christians and many sorts that are not Christians in any Scriptural sense, ranging from the consecrated, earnest, humble follower of Jesus to those who are lovers of pleasure more than lovers of God, and including some who never bow the knee in private, some who are profane in speech and in life, and some who are openly skeptical. The worship that one class of the audience may appropriately offer, another class may not offer. The prayer that should be offered by an unawakened, careless man of the world, the prayer that should be offered by a sinner seeking pardon, and the prayer that suits one who is seeking to grow in grace, can hardly be put in the mouth of one man without doing violence to the truth. The tendency of a book of Common Prayer is to induce the feeling that all the members of a congregation stand on the same level. They do indeed stand on the same level as regards merit before God, but not as regards their spiritual attainment. There is a mingling of what the Bible is very careful to keep separate. Doubtless, the evil of this is in a measure corrected where there is faithful, evangelical preaching, and men are shown that true faith involves submission and consecration. Is it not strange that two classes so vitally distinct as the Evangelical and the Ritualistic, should both cling so zealously to the Prayer-Book? What is the explanation but that it is a book of Compromises? Christians are to preserve the unity of the Spirit, and are to have no fellowship with the unfruitful works of darkness. But men who are living lives that cannot bear the light, present themselves on Sunday to join with the children of God in offering prayer and praise to God, and congratulate themselves on this form of fellowship.

—IN the same number of *The Rock* is an article entitled "Nonconformists and the Poor," pointing out that the tendency of dissenting congregations is to abandon chapels in districts which are becoming poorer, and move to wealthier quarters where munificent seat-holders may be found. *The Rock* refers to a list of 104 dissenting chapels, including 24 in London which have been given up by Nonconformists and purchased by Churchmen for Church purposes. The Rev. Geo. Osborne, late President of the Wesleyan Conference, is quoted as saying; "The tendency of Dissent is to deal with the middle classes, and when these forsake a particular neighbourhood the chapel is removed." From this our contemporary draws the inference that the parochial system is greatly preferable to voluntaryism.

—*The Rock* admits that the Church of England "lamentably failed" in the last century to care for the poor, and "the growth of numerous sects around testified to her inability to meet the wants of the population." May we not then infer that the example set by Nonconformist churches has had much to do with the spiritual activity of the Church of England of to-day? Without voluntaryism, what would the Church of England of the present day be?

—THE papers received by the last Mail show how profoundly Christians of all denominations feel the death of Mr. Samuel Morley. In several papers we find his name almost instinctively paired with that of the late Earl of Shaftesbury. In another column will be found a memorial notice of him. We were once told by a friend of a statement said to have been made by Mr. Morley to a friend of his, to the effect that he divided his annual income into three portions, one of which he spent, one he saved and one he gave away; and each portion was said to be £30,000.

—WRITERS on prophecy are calling our attention to the numerous earthquakes, volcanic eruptions and other remarkable phenomena of these days, as indicating that the time of the end is at hand. We believe there is in these events a voice bidding us be ready. We are not able to say how far our own age is exceptional in the multiplicity of these phenomena. Our Lord's words in Matt. 24 are often referred to as intimating that these phenomena would presage the day of the Lord. Strictly speaking, it is not so. Our Lord points out to his disciples that wars and conflicts and famines and pestilences and earthquakes in divers places, are not necessarily signs of his approaching advent. Concerning these, he says, Be ye not troubled, for all these must come to pass; the end is not yet; these are the beginnings of sorrows. And as a matter of fact we find these things mentioned in history, from the days of the apostles down to our own. We are told that when the day of the Lord is about to break, men shall be saying, Peace and safety; they shall be buying and selling, marrying and giving in marriage. As summer is recognized by the fresh leaves of the fig-tree, so shall there be indications of the coming reign such as the spiritual shall recognize. The day-star shall arise in your hearts.

—THE Government now at Mandalay are giving relief to 5,000 daily. We doubt if any former Government in Burmah ever took such a view of its responsibilities.

—THE West Deccan Railway from Poona to Satara is to be opened some time this month, it is said. There is one drawback, viz. that the line does not go to Satara, not within some ten miles of it, we believe. Is not this a mistake?

—WE have received a letter from Mr. Crossett, dated Jerusalem, Sept. 8th. Mr. C. is the missionary from China who was in Bombay a month or two ago, and whose name was mentioned by us. For the benefit of intending pilgrims he gives the list of expenses. Deck-passage to Port Said, Rs. 60; messing, 15; to Jaffa, deck-passage, 4. The walk from Jaffa to Jerusalem, 60 miles, costs a little weariness. Food, two loaves for a penny, two eggs ditto, fruit a penny. At Jerusalem the German Hospice boards guests at five francs a day. The fare by carriage between Jaffa and Jerusalem, 10 or 15 francs. Second-class from Port Said to Jaffa £1. Passport necessary. Mr. Crossett is surprised at the number of hospitals and benevolent institutions. The Moravians are

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

erecting a new Leper hospital. There were 18 lepers in the old one. Spanish Hebrew is the language generally used among the Jews, but German is also much spoken.

—The last *Chr. Standard* tells about the National Camp-meeting held at Niagara Falls, in the Grove and Camping-ground which the Rev. W. B. Osborn, formerly of India, made ready for this purpose. It seems to have been well attended and very successful. The Rev. W. Macdonald presided. The Rev. D. O. Fox took part.

—We are obliged to hold over some communications.

NOTICES OF BOOKS REPORTS.

Indian Missionary Directory and Memorial Volume. By Rev. B. H. Badley, M. A. Third Edition. Calcutta, Methodist Publishing House. 1886. We hasten to acknowledge receipt of this new volume of Mr. Badley's Missionary Directory, and congratulate him upon the completion of his labours in connection with it. It has expanded to 302 pp.; the last was 272. The number of missionaries, foreign and Indian, of whom we have some notice is, as we compute, 3,375 as against 2,620 in the volume issued five years ago. This will give an idea of the steady expansion of the work. No pains have been spared to obtain accurate notices of the growth of Mission-work in India as carried on by different societies, denominations and bodies, from the inception to the present development. In connection with the London Missionary Society the list of Deceased and Retired Missionaries, covers 12 closely-printed pages and contains more than 200 names. A number of new missionary societies take their place in this volume, and the ladies connected with the various Zenana Missions now require a large space in the Directory. The greatest increase is perhaps in the number of Native missionaries. This volume has been very nicely printed. It is dedicated to the Protestant Missionaries of India, of whatever name or nationality, and many of them will be very thankful to Mr. Badley for securing them such a faithful, impartial and instructive survey of the Mission-work carried on in India, Ceylon and Burmah. To be had of the author at Lucknow, at Rs. 3 post paid: to missionaries, Rs. 2-8.

The Indian Evangelical Review. October. Vol. 13. No. 50. Contents: The Prophets of the New Testament; Editor. Literary Works of the Am. Presb. Mission, N. India; Rev. J. J. Lucas. The Ethics and Philosophy of Jainism; Ram Chunder Bose. What truths are most necessary to Missionary Success; Rev. C. S. Summers. Dyanand Saraswati on the Bible; Rev. J Gray. Santal Folk-Tales; Rev. A. Campbell. Music in Missions; Rev. A. A. Newhall. Notices, Notes, &c.

We are favoured with the Bible Society's *Monthly Reporter;* Opinions on Distribution of Government Appointments, Ling. Ed. Assoc. of Dharwar; Evangelistic Work in Connection with Medical Missions; "Our Country," by Rev. Josiah Strong.

A SHORT ACCOUNT OF MY TOUR THROUGH SCIND AND UPPER INDIA.

(Concluded from our last.)

I then visited Benares the sacred place of the Hindus. Before seeing this place, I thought it was a very grand city and that the temples on the bank of the Ganges were of the most finished workmanship. But I was greatly disappointed, the temples are not at all striking as works of art. Many were in a wretched condition; this perhaps points to a misappropriation of the funds by the Brahmins who, in ministering to the wants of their own families, neglect their gods. The only thing that is well worth seeing there is the golden temple of Vishveswar, the others being not very attractive. Right by this golden temple there is "a well of wisdom," near which people sit to learn Sanskrit. They drink the water of this well, which though very filthy is supposed to have a wonderful property of brightening the intellects of those who use it; little further is the pond of Mani Karnika which is supposed to be the holiest place in Benares. The reason of this is that the gem, from the ear of god Vishnu, fell on that spot and so those who bathe in this pond go to heaven. All those who visit this place are required to bathe here. The *Gungaputras*, the sons of the Ganges, pressed me so very hard to bathe in this uninvited and most dirty water, that I returned forthwith to my lodging without seeing any other temples. Though I told them that I was a Christian, they persisted in requesting me to bathe. About half a mile from this pond there is an Observatory built some 200 years ago and it will be interesting to those who love astronomy to visit this place. There are large instruments made of chunam and brass-work, which show that astronomy had its votaries in India. A few miles away from Benares there is a huge pillar and the Temple of Sarnath, a Buddh priest who is buried there. The tradition is that some hundreds of years ago, Shakya Muni (Buddh) used to live near this pillar, which is built in ordinary brick-work, having an interest only for the antiquary

The Baptists, Congregationalists, Wesleyans, C. M. S., and the Zenana Mission are labouring here. There are Christian colleges and schools. Though the place is the very centre of Hinduism, hundreds of boys attend the Mission School. The C. M. S have a very large boarding-home for boys and girls. Having spent only two days in this city, I could not see all the mission-work. The bridge being not quite ready one has to cross the river in a boat.

I next went to Calcutta, the metropolis of India. The city covers a very extensive area but the buildings are not very imposing. A few government edifices scattered here and there look somewhat grand. The unclean roads of Calcutta do not pass unnoticed by the traveller. If one goes to Calcutta expecting to find one of the finest cities in the empire he is apt to be disappointed. It is called the City of Palaces but so far as my observation goes there are no palaces in it worthy the name. The dress of the Native women in my estimation is somewhat indecent. Men look graceful and modest in their purely white and simple dress. I found Bengalees to be a sharp, shrewd and independent people.

While I was on my way to Mr. Kalicharn Bannerji's I went accidentally to Rev. Mr. Blewitt's house. This gentleman kindly arranged to put me up with him, his place being nearer to the European part of the city, where I had to transact my business. Mr. and Mrs. B. are wholly engaged in Hindustani work. The locality of their house is very favourable for their work as a goodly number of Mohamedans reside in the vicinity. The funds of the mission being low, they are not able to do much at present. They miss very much Dr. Thoburn, now in America, who used to assist them in obtaining large amounts for their work by his personal influence. I preached one Sunday morning to a small congregation assembled at Mr. Blewitt's house. When they first commenced the work, there was not one who would come to the service, but now by the blessing of God, they were able to bring many into the Gospel light. As this mission is in need of help, I trust many generous Christians will be glad to send in their mites.

I had the pleasure of meeting Mr. Aitken, the active and energetic editor of the *Indian Witness*, who is engaged in many other Christian works, besides his laborious editorial duties.

It was very gratifying to know that Calcutta has no less than 4,000 native Christians and moreover a great many are independent of mission aid: a fact worth noting. A few of these have taken upon themselves the responsibility of preaching the Gospel independently of any missions on Sunday and weekdays as opportunity offer. This they do besides performing their usual work. There is a band of a few young men who have devoted themselves for this work. One cannot but lift his heart to God in praise and thanksgiving for giving such a spirit of earnestness and zeal to the brethren in Calcutta. May this fire kindle the hearts of young men in other parts of the empire. The Native Christian community is very influential both amongst the Hindus and Europeans.

The missionary body of Calcutta is 4 times as large as that of Bombay. Though the number is so very large yet it is to be regretted that the unsympathetic spirit of some of them has alienated the hearts of a great many native Christians who would have otherwise helped them in their Gospel-work.* I believe this has been detrimental to the salvation of many people. I trust the examples of those missionaries who first landed in India and tried to win the hearts of the heathen by their ardent zeal and love for them would be taken to heart by these missionaries.

I had the pleasure of being in the Company of one of the recognised orators of the east, Baboo Kali Charn Bannerji, Barrister-at-law. He is a very simple, social and earnest gentleman and is greatly respected and honored both amongst the Hindus and Christians. Though he has a large practice yet he takes great interest in Christian work and spends a good deal of his time in preaching and teaching both to the Hindus and Christians.

My friends Mr. and Mrs. Gilruth made me very comfortable during my short stay at Allahabad. Their work chiefly lies amongst the Europeans and Anglo-Indians, hence they can give very little time to the native work yet they are trying to do as much as lies in their power. I found, from the little I saw, they are greatly respected by their congregation.

Mr. Gilruth one morning kindly took me to the confluence of the river Ganges and Jamna. On the bank of which I saw an old blind ascetic who has been sitting or lying on a raised ground, for nights and days, for nearly 30 years, through all vicissitudes of the weather. People honour and worship him on this account. A few yards off this place there is a huge red image of the Hanuman placed horizontally on the ground. The tradition is that this god protects the city from floods by drinking the water of these rivers when they rise! On the banks there are hundreds of small and large images of brass, paper and stone, placed in small huts, which have little flags flying over them.

We then went in the fort which is also on the bank where we were ushered into an underground temple called *Akshayabat*, an everlasting (Banyan) tree. It is supposed that at one time, milk used to flow from this tree and some say that the tree under the bark is all

* Was not the visit of our contributor too brief to authorize such a reflection? He perhaps heard one side only.—*Ed. B. G.*

changed into gold. People embrace and worship this tree after paying a few annas to the priests, who are eager to receive money from the visitors. The general belief is that this tree has still some power to relieve the wants of the needy. How foolish are such notions!

I was pleased to observe at Allahabad and Lahore two very large Tract and Bible Society's depôts which are probably larger than the one in Bombay. They are very satisfactorily conducted by two respectable native Christian brethren. As my stay at Allahabad was very short, I was not able to see the work of the Presbyterian and the Church-missionaries who I hear have very large native congregations in connection with their society.

The next and the last place visited was Jubbulpore, where Mr. Creamer, of the Methodist mission, kindly accomodated me. I went to see a pretty large English Sunday-school of about 75 children under the superintendence of Mr. Geering, an earnest Christian worker. I had an opportunity to make a few remarks to the children in English. Mr. Creamer is engaged wholly in English work and I am very sorry to see that he has hardly time and money enough to carry on any native work, though he was sent out to India to work amongst the heathens. It was gratifying to notice, at a grand tea-party given by Mr. Tulsing, an Extra-assistant Commissioner, in honour of his daughter's birthday, the social intercourse between Europeans, Eurasians and native Christians. Sankey's hymns, recitation and a few Hindustani and Marathi hymns and songs were sung, to gladden the hearts of children and other visitors.

Thanks and praises be to God who graciously protected me during my two month's tour and brought me back safely to my kindred and friends.

Before concluding my account of the trip, I beg leave to make a few observations :—

1. During my travels it has been remarked to me that the native Christians have little or no spirituality in them. This I am afraid is a gratuitous assertion. For I am sure, there are a great many among the native Christians who are actively engaged in Christian work and lead a life of exemplary piety, which will bear comparison with that of Christians in any part of the world. Granting that there may be some who are Christians only in name, might not the missionaries, who have the spiritual charge of these, be to some extent responsible? Mr. Moody has justly said somewhere, that it is easy to make converts but the real difficulty lies in their spiritual nurture and admonition. It is much to be regretted that the present tendency is to direct all efforts to the conversion of the heathens whilst work amongst those who are already in the household of faith is neglected. It would perhaps be better if more attention would be paid in future to the spiritual condition of Christians especially those of the poorer class. Active efforts in this direction are, in my humble opinion, extremely necessary. Until the Christians become living epistles to be known and read of all men, their labour in the conversion of others to the faith, will not bear much fruit.

§ 2. If it be not considered a digression I would here observe that from what I have seen of the practical working of the North India Conference, I am disposed to believe that their work is of a more permanent character than that of the sister society of the South. This may perhaps be due to the fact that the Southern Conference affects the Pauline principle of self-support. Whilst perfectly ready to admit the excellence of this principle, it will I am afraid, be found in practice to exercise a prejudicial effect on the extent of work done particularly in this country. As this is admitted by some members of the S. I. Conference, efforts I hope will be made to bring the work of this conference on a par with that of the North.

In conclusion, I respectfully beg permission to say a few words with regard to the remarks of the editor of this paper contained in the issue of 18th September, on that portion of my article which appeared in that number. I regret I should have been misunderstood. It was not my intention to say that advancement in worldly position is to be considered the highest prize attainable. I fully believe that the best life a man can lead is one entirely devoted to the active service of the Gospel, but I may be excused if I hold with St. Paul that such a life is not suited to all. Whilst those who are specially fitted for it may become ministers with credit to themselves and benefit to the whole community, a host of others differently constituted have to be provided for. If some of these who have marked abilities are taken in hand, well educated and ultimately advanced to high positions, they cannot fail to exercise the most beneficial influence on the community as a whole. It will be admitted on all sides that a secular Christian, who is true to his God and leads a virtuous life, has an influence on the minds of people whether within or without the pale of Christianity, which is probably greater than that of a regularly ordained pastor. It will thus be seen that the cause of the Gospel will not suffer through the secular advancement of some of the more deserving native Christians. With regard to the rest of the remarks whilst admitting the undoubted eminence of those mentioned, I am sorry to say, that they were ordained upwards of 25 years ago and since then no one has appeared who bids fare to tread in their footsteps.

Before I close, I would sincerely thank you for finding space for my somewhat lengthy contribution in your valuable paper.

SUMANT VISHNU.

INTERNATIONAL BIBLE STUDY.

October 3, 1886——*John* 18 : 1-14.

See last Guardian.

October 10.——,,——*John* 18 : 28-40.

"THEN led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall lest they should be defiled; but that they might eat the passover."

The long hours spent by Jesus between the time of his arrest and day-break, had been passed in the house of Annas and in that of Caiaphas. Jesus had been subjected to interrogation and indignity in the house of Annas first; then in that of Caiaphas; then again by a portion of the Sanhedrim hastily convened in the house of Caiaphas; and had been condemned to death because of his claim to be the Son of God. But the Romans had taken away from the Jews the right of capital punishment, and if Jesus was to be put to death it must be by the sentence of Pilate the Governor. They knew well, however, that Pilate would never sentence him to death on such a charge as that of claiming to be the Son of God. It was necessary then that they should drop this charge and substitute for it one that Pilate would consider adequate. So having found him guilty of calling himself the Son of God, they seek to get him condemned on the charge of having called himself King of the Jews. Tried on one count and sentenced on another.

So these reverend and pious Jews, members of that august assembly the Sanhedrim, condescend to accompany the accused man to the palace of the Roman Governor. All that happen to see them at that early hour, are astonished and follow them to learn the issue. What a sensation it creates to see him whom they heard in the temple two doors before denouncing the hypocrisy of the Scribes and Pharisees, now led bound as a malefactor by scribes, priests and Pharisees. But Pilate is a Gentile, and it will never do for these pious Jews to cross the threshold of a Gentile at the holy Passover time; so they send word in to him, inviting him to come forth and receive their complaint in the open air. In heart he had little respect for their scruples; but as a representative of Cæsar he would not give unnecessary offence, and acceded to their wish. "What accusation bring ye against this man?" They answered, If he were not a malefactor, we would not have delivered him up unto thee. Let it suffice that we consider him guilty; act thou the part of a judge and sentence him to death. Pilate rejoined, Take ye him and judge him according to your law. The Jews replied, It is not lawful for us to put any man to death. Gladly would they have done this, but the privilege had been taken from them. Thus it was brought about that Christ's prophecy of himself as to be crucified, was fulfilled; this being a Roman and not a Jewish punishment. Pilate, taking his seat in the judgment-hall, questioned Jesus. "Art thou the King of the Jews?" Jesus answered, Sayest thou this thing of thyself or did others tell it thee of me? If any one were to set himself up as King, who should know it if not the Governor? Do you ask me with a sincere desire to know if I am the promised King of the Jews or merely because it has been suggested thee? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. As much as to say, What do I know about things pertaining to your religion or your nationality. You are accused of setting yourself up as a King, and I wish to hear what you have to say about it. What hast thou done, that these people are so anxious to have thee punished?

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence."

The kingdom which Jesus came to establish was not one that could be established or overthrown by armies. This mistake was made by Satan when he proposed to Jesus in the wilderness to give him the kingdoms of this world. The same mistake has been made by those who professed to be followers of Jesus. Apply this test to whatever claims to be the kingdom of Christ or the church of Christ. Does it depend upon the forces of this world?

"Pilate said, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Paul in his 1st letter to Timothy (6 : 13) says that Christ before Pontius Pilate witnessed a good confession. Jesus claimed to be a king, but in a sense very different from any that Pilate comprehended. The

kingdom of God is the kingdom of truth, whose subjects have the law of their sovereign written in their hearts and obey it because it is their own choice, not because of any penalty attached. In Christ Truth was embodied; He is the standard by which all things are to be tested. Self is falsehood; this is overthrown when Truth enters the heart. The kingdoms of the world depend on force and the fear inspired by it for their existence. It is by the cross that Jesus draws all unto him. By this we are reconciled unto God and his government, and find that our self-will has been our greatest enemy.

Pilate said, What is truth? If Pilate had known what truth is, he would not have crucified it.

One thing was clear to him, viz. that the charge against Jesus had no real basis. Jesus was not conspiring against the Emperor. So he reported to the Jews that he found no fault in Jesus. But he remembered that it was customary to let them, at that feast, choose a prisoner to be released to them; so he suggests that it will solve all difficulties if he release Jesus, the King of the Jews, to them. But this did not meet their wishes. The multitude had set their hearts on having Barabbas, a robber and an insurgent released unto them. Barabbas had been really attempting what they had accused Christ of attempting. He had been trying to bring about an insurrection, and had been guilty of murder. The intense nationality of the Jews and their jealousy of the alien government led them to improve this opportunity of getting Barabbas released. Thus they strikingly showed how utterly hypocritical they were in bringing against Jesus the charge of disaffection to Rome. If he had been so, he would have commended himself to their confidence.

The Bombay Guardian.

SATURDAY, OCTOBER 2, 1886.

THE APOSTOLIC CHURCH.

We have already referred to Bishop Ryle's pamphlet on "the Rights and Duties of Lay Churchmen." It would be well if every clergyman and every church-warden in the Church of England and many laymen beside would read this plain exposition of the matter. The epistles of Paul to individual churches were addressed to the saints, the faithful, the body of believers in Rome, Corinth, Thessalonica, Ephesus, Colosse or some other city; not to the ministers of those churches. Only once, writing to the Christians of Philippi in Macedonia, Paul includes the elders and deacons. "To all the saints in Christ Jesus which are at Philippi, with the bishops (elders, see Titus 1: 5-7,) and deacons." He does not address the saints through the elders and deacons, but so far honours these last as to include them in the title. Why does he not always show them this honour? Why does he never again do it? Doubtless because he knew that one of the great perils of the church would come through the development of clericalism. Bishop Ryle draws attention to the fact that Paul mentions the saints before the bishops and deacons, in this Epistle. Still more remarkable is the fact that in all his other epistles, and in all the epistles of other apostles, the clergy are no where,—do not appear at all in the title or inscription.

Enquiring what was the position of the lay-members of churches in the days of the apostles, Bishop Ryle says:—

Are the deacons appointed? The twelve recommend it, "but the whole multitude" choose. (Acts vi. 5.)—Is a Council held to consider whether the heathen converts should be circumcised, and keep the ceremonial law? The decision arrived at is said to come from "the apostles, and elders, and brethren," with "the whole Church." (Acts xv. 22, 23.)—Are inspired Epistles written by St. Paul to particular Churches? In eight cases they are addressed to the "Church—saints—the faithful brethren"—and in only one case (the Epistle to the Philippians) is there any mention of "bishops and deacons" in the opening address.—Does St. Paul send instructions to the Church about the Lord's Supper, and about speaking with tongues? He sends them to "them that are sanctified in Christ Jesus"—not to the ministers.—Is discipline exercised against an unsound member? I find St. Paul giving directions to the saints at Corinth, without mentioning the ministry, "Put away from among yourselves that wicked person." (1 Cor. v. 13.)—Is a man "overtaken in a fault" to be restored to communion? St. Paul tells those who are "spiritual" among the Galatians to do it, and does not refer it to their ministers. (Gal. vi. 1.)—Is an Epistle written to the Christian Hebrews? Not a word is said about "rulers" until you come to the last chapter.—Does St James write a General Epistle? He addresses the "twelve tribes," and only names "teachers" in the third chapter.—Does St. Peter write a General Epistle? He writes to the whole body of the elect, and says nothing to the "elders" till he arrives at the last chapter, and even then he is careful to remind them that they are not "lords over God's heritage." As for the Second Epistle of St. Peter and the epistles of St. John and St. Jude, they never touch the subject of the ministry at all.

Bishop Ryle is careful to add that he finds in the New Testament abundant evidence that there was to be a distinct order of men to minister to the church. But "the Church" meant especially the laity, and ministers were servants of the church.

As for a Church in which the clergy acted alone, settled everything, decided everything, judged everything, and managed everything, and the laity had no voice at all, I cannot find the ghost of the shadow of such a thing in the Acts or Epistles of the New Testament.

We feel disposed to pursue this matter a little further. We wish to ascertain if the Apostles, having gathered a body of Christians in a certain town, were careful to put over it a man corresponding to the modern clergyman, having as his special function to guide the flock in spiritual matters.

The apostles who remained in Jerusalem seem to have unitedly ministered to the church there. There is nothing in the Acts to show that the Christians there, or any portion of them meeting by themselves, were under a sole pastorate. We do not read of any in Samaria; though Simon Magnus would perhaps have coveted such a position. At Damascus, Ananias, by command of God, meets Paul and receives him to the fold of Christ; but all we are told of Ananias is that he was a disciple. In Antioch, where the disciples were first called Christians, there is no mention of a sole pastorate. Besides Barnabas and Saul three others' prophets and teachers, are mentioned, and there were others doubtless not mentioned who united in fasting, prayer and commissioning the two missionaries.

Following these servants upon their missionary tour, we shall doubtless learn what in their estimation was the proper constitution of a Christian church in a particular place. In the 14th chapter of Acts we find their testimony blessed to the conversion of many, who in the face of persecution unite as bodies of believers in Cilicia, and then we read:—

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed."

Here observe that elders were ordained in every church. Not one in each church, but several.

When this matter came up for consideration before the other apostles and the saints at Jerusalem there was no question raised with regard to the ordination of elders; the only question was with regard to heathen converts whether they could be received without circumcision. The letter sent by this Jerusalem Council was addressed to "the brethren which are of the Gentiles."

On the next missionary tour of Paul and his companions we cross the Egean Sea to Philippi, where a church was doubtless organized in the house of Lydia. In this we afterwards learn were elders and deacons. We follow Paul to Thessalonica, Berea, Athens and Corinth. Let any one read the first letter to the Thessalonians with reference to this matter and he will find no trace of a sole pastorate, but much that seems incongruous with such a supposition. After reading this take up a modern missionary report or itinerary and see how with every church comes mention of the minister or pastor in whose charge it is.

When Paul was on his way up to Jerusalem the last time, he stopped at Miletus, and sent word to the elders of the church at Ephesus that they should come to him. In his address he speaks of them as having been made overseers (bishops or pastors) of the flock at Ephesus. They are in charge there; and he says to them: "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God. After my departing shall grievous wolves enter in among you, not sparing the flock." This is sufficiently explicit.

The Epistles to the Corinthians make us remarkably well acquainted with the constitution of the Church at Corinth, and all traces of a single pastorate are conspicuous by their absence. In this epistle, in that to the Romans, in Ephesians, we find a a plural ministry mentioned as the token of Christ's government from heaven, and the Spirit's guidance of the church from within. (See 1 Cor. 12, Romans 12, and Ephes. 4.) And when there is occasion to speak of disorders in the Corinthian church, there is not a word to intimate that the correction of these is to be found in the institution of a sole pastorate. In Ephesians 4 the apostle intimates that the perfection of the church, the edification of the body of Christ, is to be brought about by the plural agency mentioned: And he gave some, apostles; and some, prophets; and some, evangelists; and

some, pastors and teachers; for the perfecting of the saints. The apostles laid the foundations of the church of Christ in the New Testament, to which no man may add, from which none may take: apart from this, their office was like that of a modern missionary. The prophets are those who speak in the name of the Lord, for edification, exhortation and comfort. (1 Cor. 14: 3).

In his 1st epistle to Timothy, Paul says: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine," (teaching, R. V.)

Our deductions from this survey are these:—

When men were converted through the word of the Apostles, they were taught at once to look for the Spirit of God in power, communicating a sense of forgiveness, a filial spirit, repentance (aversion for sin) love towards Christ and towards the brethren and gifts of usefulness. As the number increased and the church became developed, some would be recognized as having received from the Spirit gifts of ministry, one after one manner, one after another. Some of these would be set apart (with prayer, fasting and laying on of hands) as the elders of the church, without any limitation of the freedom of the Spirit in the members generally. Every thing depended upon the communion of the Spirit, the unity of the Spirit in the bond of peace. Repeatedly Paul takes the body with its various members as an illustration of the true constitution of the church.

HOW FIRM A FOUNDATION.

THE foundation of God standeth sure, says the Apostle Paul. This is the foundation which God has laid for our faith; the foundation laid for his church. Hymenæus and Philetus, Christian teachers, had gone astray on some vital points and had overthrown the faith of some. (2 Tim. 2: 18) Nevertheless, the foundation of God standeth sure, he adds. Implying that the faith of the Christians mentioned would not have been overthrown, if it had been based on the foundation that God has made. We are reminded of our Lord's words to Peter: Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it. Well, what is this foundation laid by God? What gives it its stability? Two seals are mentioned. A seal is that by which a document or article is certified to us as genuine. "The foundation of God standeth sure, having this seal: The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." One of these inscriptions gives assurance concerning God; the other concerning the believer. *The Lord knoweth them that are his.* As a father knows his children and knows how to deal with them so as to secure their highest welfare, so God knoweth his. Notice this word "his" Whose I am and whom I serve, said Paul. There is a faith in Christ which secures the recognition of God; his voice is heard saying, Thou art mine, I have bought thee with a price. His Spirit witnesseth with the believer's spirit, imparting the filial spirit and shedding abroad the love of God. The believer, constrained by the love of Christ, yields himself without reserve to Him who had surrendered his well-beloved Son to death for him; makes himself over to God to be led by him according to his will. And the Father acknowledges him as his; acknowledges him before the sons of men. Takes knowledge of his dependence, his infirmities, his environments, his perils, his enemies. This is one of the seals whereby the believer knows that he is on the true foundation.

The second is, *Let every one that nameth the name of Christ depart from iniquity.* He who has a true faith in Christ recognizes him as the Lamb of God that taketh away the sin of the world. Sin is done away at the cross of Christ so that the believer may with all confidence draw nigh to the throne of grace and offer prevailing prayer. He sees that Christ is the true standard of holy living; God's ideal man; what every one should have been if sin had not had dominion. The love of Christ means an equal hatred of sin; to name the name of Christ is to hurl defiance in the face of all sin. What is not possible with man is possible with God. Faith opens the door for the Holy Spirit, who coming in gives us grace to depart from iniquity. When we look to Jesus we turn our back on iniquity. As the bent of our nature was formerly to sin, so the bent of our renewed nature is to the good and acceptable and perfect will of God. These two seals belong together. They are, as it were, the obverse and reverse sides of the medal. They are the new covenant. The characteristic of God's new covenant is that his laws are written in the hearts of his people. Laws and promises kiss each other at the cross. Look at 2 Cor. 7: 1: "Having therefore these promises let us cleanse ourselves from all defilement of flesh and spirit." Now look at the verses preceding, 2 Cor. 6: 17, 18 where you find commands and promises welded together. The apostle might have said, Having therefore these commands, let us cleanse ourselves. But he prefers to speak of the promises, conveying the grace by which we keep the commands.

The foundation laid by God for the faith of his people is the combination of grace and truth in the Gospel. Propitiation through the blood of Jesus. Separation from sin through the gift of the Holy Ghost. Where you have this foundation there you have the Church of God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—You will be glad to hear that in answer to earnest, believing prayer, coupled with a divinly appointed means for the salvation of souls, this station has again bee favoured with "*showers of blessing.*"

Day after day during the past week we have been privileged to witness scenes similar to those of last year.

In addition to the good work in the Native church, there has also been manifested an unusual interest amongst the little English congregation.

It was a beautiful sight yesterday morning to see about 450 Native people gathered in the Church, devoutly and intelligently worshiping "the living God," according to the impressive Liturgy of the Church of England; and it was a great privilege to preach to such a congregation through an interpreter remarkably well qualified, both mentally and *spiritually*, for his work.

It also impressed me much to see present at this *native* service, the Commandant of the station, Colonel———an earnest Christian officer who has been helping the Lord's work here, not only by his presence at the services, but by himself preaching on several occasions with much acceptance and power.

What a happy thing it would be if in every station in India, the Queen's official representatives thus stood boldly before the heathen as the representatives also of the "King of kings!" But alas! how often it is quite otherwise!!

Brother Lakshmanrao, the Brahmin convert from Colar, is also here and rendering valuable aid in the good work that is going on.

I expect to leave on Thursday (D.V.) for Cochin in company with Rev. J. N. Bishop and a band of native helpers, stopping on the way wherever there is a chance for evangelistic work. Pray for us, and

Believe me,
Yours affectionately,
I. F. ROW.

Trichoor, Sept. 20.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING.

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN

RECEIVED with thanks, for the M. E. Church Aid Society, from J. J. T., Trevandrum, for September, Rs. 20,

THE third quarterly Love Feast of the Bombay Methodist Churches, will be held in the Grant Road M. E. Church, on Saturday, the 2nd inst., at 7-45 p. m. Let there be a large attendance.

A Missionary meeting will be held in the Grant Road Church, on Sunday evening, the 3rd inst., at 6 p. m., addressed by Rev. M. B. Fuller and Mrs. Fuller.

There will be a Missionary Concert in the Grant Road Church on Wednesday, the 6th inst., at 7-45 p. m., under the management of the Native Christian Association of Bombay.

A Social Tea, with special music and addresses, will be held in the Grant Road Church, on Tuesday evening, the 12th inst. Admission free. A collection will be taken.

Epitome of News.

SATURDAY, SEPTEMBER 25.

—At the end of last month Salzburg witnessed a singular sight. From 2 to 4 o'clock in the afternoon an immense train of butterflies passed over the city from north-east towards south-west. They flew at a considerable height, mostly in groups, and must have amounted to millions. The groups seemed, as they went on in the common direction, to revolve also round the line of direction as an axis. Some fell to the ground; they were of the kind known as willow-spinners (*Weidenspinner*). Hundreds of persons gazed with astonishment at the singular spectacle.

—*Madras Mail;* Sept. 23: His Excellency Sir M. E. Grant Duff, K. C. S I., left Madras yesterday evening for Colombo, in the P. & O. steamer *Pekin*, accompanying Lady Grant Duff, who then bade farewell to Madras.

—*Bombay Gazette:* We hear that the Finance Committee has proposed to abolish the Deccan College at Poona. The news is not surprising. The Finance Committee naturally pays the highest regard to financial considerations, and from a purely financial point of view the abolition of the Deccan College would be a great gain. If the Deccan College were abolished, its work and the College building would, we suppose, be handed over to the management of the Council of the Deccan Education Society, and the professors of the Fergusson College would migrate to the chairs left vacant by the departure of Mr. Oxenham and his coadjutors. Financially, this would undoubtedly be a gain to Government. The Education Commission, after careful consideration of the figures, came to the conclusion that the average net cost to the State of each pupil in the colleges that are provided and managed by Government directly is about Rs. 297 per annum, while in aided colleges throughout the whole of India the average cost to the State of each pupil is less than Rs. 43. The students at the Deccan College are estimated to cost the State Rs. 323 per annum, so that this institution is decidedly more expensive than the average of Government colleges throughout India.

MONDAY, SEPTEMBER 27.

—The Hon. Mr. Ilbert in moving for leave to introduce a Bill to provide for the protection of indigenous tribes in Burma, at the last meeting of the Supreme Legislative Council, said:—"The object of this Bill is to afford some protection to the Karens and other indigenous tribes in Lower Burma, especially in the Tounghoo District, against the annoyance and injury caused to them by the acts of squatters belonging to other tribes and races. It appears that Burman, Shan and Chinese strangers occasionally settle in these Karen villages, and cause great annoyance to the Karens. The Karens are a quiet and inoffensive race, and as a rule either from shyness or timidity, they do not resist the intruders, but cases have arisen in which they have been goaded into acts of lawlessness." The motion was adopted.

—*Indian Witness:* We are glad to hear that the Rev. W. Johnson, of the London Mission, whose return was uncertain when he left Calcutta three years ago, expects to be back among us in the approaching cold season. The Rev. T. Insell, of Benares, and the Rev. W. B. Phillips, of Berhampur, Murshedabad, both of the London Mission, will also return from furlough before the end of the year.

—The same: The Rev. W. F. Johnson, D. D., for more than a score of years a zealous and successful missionary of the American Presbyterian Board in India, has accepted the presidency of Biddle University, North Carolina. The University consists of a collegiate and a theological department, and is one of the leading institutions under the care of the Northern Assembly for the Education of Freedmen. Last year there were 188 students in attendance, 130 of whom were candidates for the ministry. Dr. Johnson is well qualified in every way for this responsible post and his numerous friends in India will rejoice to hear that he has been chosen for this work.

—A contemporary, noticing the death of a young lady in Poona, after a fortnight's fever, says: "Her personal graces would have made her a conspicuous figure in any society, and with these there were associated an amiability and a good nature which won for her countless friends. Her musical and histrionic talents, which were considerable, were always at the command of any good cause, and she was one of the most helpful and valued of contributors to the social enjoyments of the Bombay and Poona seasons. During the present season she participated both in concerts and theatrical entertainments, and only the other day, at the Poona Regatta, she steered her crew to victory in the race for the ladies' fours"

—*Overland Mail;* Sept. 10: The Philadelphia correspondent of the *Times*, telegraphing on Sept. 5, says:—"Another shock of earthquake was felt on Sept. 3 along the southern Atlantic coast from Jacksonville and Washington strong enough to cause a renewal of the panic in Charleston, Augusta, Columbia, Savannah, Wilmington, Jacksonville, and other places. Two buildings were thrown down at Charleston, and at Savannah most of the population again took to the streets for the night. At five minutes past eleven o'clock another earthquake-shock was felt at Williamsport, Pennsylvania. Two heavy shocks were felt at Grass Valley and Merced, California, on Thursday at midnight. Two slight earthquakes shook Reno, Nevada, early on Friday morning. A slight earthquake was felt at Trenton, New Jersey, at seven minutes past one o'clock yesterday.

The losses by fire in the United States and Canada in August are estimated at 13,000,000 dols., or 80 per cent. above the usual August average, including an estimate of 3,000,000 dols. for forest fires

—The *Times* says: There exists at Rome and throughout the Catholic world a power which claims for the Church an unlimited and indefeasible authority. This power resides in the Order of the Jesuits and is identified with what is commonly known as Ultramontanism. It now seems as if the Pope had abandoned the moderate and statesmanlike policy which at one time found favour with him, and was preparing to identify himself with the militant and irreconcilable policy of the Jesuits. We agree with our correspondent in thinking that this is a very untoward prospect both for the Papacy and for Italy. We shall not be misunderstood if we admit that the Papacy may be for Italy a potent engine for good. It represents the only form of Christianity of which the people of Italy have any direct and practical experience, and it is consecrated to them by long tradition and immeasurable *prestige*. But Ultramontanism in its spirit and its outward manifestations is a very different thing. To the popular mind, even in Italy, it embodies the spirit which Gambetta branded in his bitter saying, *Le clèricalisme, voilà l'ennemi*—the spirit of reaction, of intolerance, of uncompromising resistance to the movement of the modern world. That the Papacy should identify itself with this spirit is a calamity which will be felt in its ultimate effects far beyond the confines of Italy. But if the die is really cast, as our correspondent leads us to fear, it is in Italy, no doubt, that the contest between the Church and the modern spirit will first come to a head, and will produce its most palpable results. Our correspondent points to several indications which seem to show that the Pope has really resolved to abandon a policy of prudence and patience for one of activity and aggression.

TUESDAY, SEPTEMBER 28.

—*Times of India;* Marmagao, 27: A very sad accident occurred on the railway on the evening of the 25th. A trolly containing Mr. G. H. Erskine, Mr. T. White, and Mr. Wasey ran into a truck in the dark. The drawhook tore right through Mr. Erskine's leg, and he succumbed on the morning of the 26th.

—The Ferozepore murderer, Balla Singh, who, after killing four persons and wounding a fifth, escaped out of the city in broad daylight, was caught on the 19th instant crossing the river. Thanks to the foresight of the District Superintendent of Police, Mr. Allsop, who sent men at once to all the ferries in the district.

—The following appears in the *Deutsche Zeitung* of Vienna:—"A singular announcement reaches us from Rome. The Negus of Abyssinia has been prevailed upon by the Russians who came into his country for the purpose of colonisation, and whom he received in the most friendly manner, to unite the Abyssinian Church, which observes the Coptic rite, with the Russian Orthodox Church, and that union is shortly to be solemnly proclaimed."

General Batchelder, of the United States Engineer Corps, has officially inspected an area of thirty acres in the city of Charleston. He reports that the published accounts of the injury occasioned by the earthquake come short of the complete truth. Thirteen structures south of the Charleston Hotel and east of Meeting-street will have to be razed to the ground. The damage in the area lying between Calhoun-street and the Battery—some sixty acres—is in the same proportion as that in the district which General Batchelder inspected. The story of showers of pebbles is repeated with so much circumstantiality that it is impossible to disbelieve it. Three showers fell in different localities, with intervals of four or five hours between them. The size of the stones varied from that of a grape to that of a hen's egg, and they fell perpendicularly, with force enough to fracture the hard pavements upon which they struck. The stones had polished surfaces, and felt warm when handled directly after falling.

WEDNESDAY, SEPTEMBER 29.

—*Ch. Miss. Intelligencer;* the Persia Mission; Mr. Geo. Macherdish: We arrived at Sain Kala, a large village of about four hundred families, on November 21st, and the first thing we heard from some of the people as we entered the village was that there were a few families there who had turned "Armenians." We pretended not to listen to them, as we thought we might, by being frank and candid, bring the inquirers into trouble; but we soon found out that there was no need of being so reserved. The next day being Sunday we rested at the place, and towards noon a man came to us and told us that a certain respectable person who has accepted the Christian religion would be very happy and much obliged

if we would go and visit him at his house. We promised to go to him in the afternoon, if he would come and take us to that remarkable man. He came at the appointed time and conducted us to the house of Agha Syed Mirza Khaleel, the learned and intelligent dervish who has accepted Jesus Christ as his Lord and Saviour, and leads the life of a perfect and true Christian. He was a dervish (as his father was before him), and a respectable and clever one, too. Some years ago he was led by the Holy Spirit to think of the sinful nature of man, and his need of a Saviour to save him from his sins, and thereby to make him fit for the Kingdom of Heaven. His soul, so to say, craved for his salvation; and, according to his story, the religion of Mohammed could not satisfy those cravings. Consequently, he became indifferent to that religion, and sought, in other religions, a salvation which might satisfy the longings of his soul. He left his village and travelled in Azerbijan, going about from place to place. He tried Baabiism and other branches of the Mohammedan religion in Persia, and Judaism, but all to no purpose. Being unsuccessful, he was obliged to return to his own place, with a very heavy heart. He one day went to visit his friend, the naib of the village. In the course of conversation his eye happened to fall on a shelf, where a few books lay covered with dust. Being a learned man and a scholar, he got up to see what the books were, and the first which he took up was entitled the *Enjil*. He asked the naib what book it was, who told him that some time ago an Armenian goldsmith had presented him with it, but that having read parts of it, he had found it to be a useless book, containing many queer things said of the prophet Jesus. On hearing this he was moved with a desire to read the book; and opening it and reading a portion, he concluded that it could not be useless and queer as the naib had described it to be. So he asked him to lend it to him for a few days, which the naib was not only glad to do, but presented the book to him. Taking it home, he began to read it from the beginning, and by the time he had finished it, he was, by the grace of the Holy Spirit, convinced of the truth of it and of the Christian religion, and greatly wondered why the naib called it a useless book. He believed all that was written in it about Christ, and that satisfied the cravings of his soul; for "the blood of Jesus Christ cleanseth us from all sin." This was five years ago—in 1880. He found that all believers must be baptized and partake of the Lord's Supper, so he made another journey to Tabreez and to Ooroomiah, presenting himself to the missionaries there as a candidate for baptism. The missionaries, after due examination, baptized him, and on his wishing to return, and asking for the Holy Communion, they administered to him the Sacrament. At Ooroomiah, where he stayed some time, he got more light and knowledge of the truth of Christianity, and returned to his village to be, in the hands of Almighty God, a means of giving the light of the Gospel to his countrymen.

—A terrible tragedy is reported by a Madras paper to have occurred at Bellary on the 23rd instant. Two soldiers of the Rifle Brigade, decamped from their regiment before the departure of the right wing for Madras, *en route* to Burmah, and attacked a native near the telegraph office and murdered him in cold blood, at 9 p m., and wounded another, who courageously endeavoured to render assistance to the unfortunate man. One of the supposed murderers was caught at 11 p.m., and the other later on. The authorities are investigating the matter.

Thursday, September 30.

—The Str. *Gwalior*, with English Mails, left Aden for Bombay, Wednesday, 10 a. m.

—*Times of India*: Private Crabtree, of the 2nd Battalion West Yorkshire Regiment stationed at Mooltan, has been sentenced to ten years' penal servitude, for attempting to murder Private Daley, of the same battalion, on the 21st June last.

—G. G. in the *Bombay Gazette*: The National Association for the Repeal of the C. D. Acts has memorialised the members of both Houses with a view to following up the repeal of those Acts in the United Kingdom by similar legislation in India and the Colonies. It must be admitted that a very strong case is made out for the repeal of such Acts in the outlying parts of the Empire, where abuses have been systematised which would not be tolerated for a day in England.

— A few days ago a paragraph appeared in the *Deccan Times* that a man had recently been released from Hanamcondah jail, where he had been awaiting his trial for sixteen years. It now turns out that the man has not been awaiting his trial, but was tried, convicted and sentenced to imprisonment for life for murder, sixteen years ago. He has now been released on the petition of his children.

—Letters just received from Stanley Pool, Africa, contain particulars of the destruction by fire of the Baptist Mission Station at that place on the 24th of June. The loss is estimated not less than £3,000, and all the personal effects of the missionaries have been destroyed.

—The huts of the native followers of the British Infantry Regiment at Quetta have been entirely built by the Pioneers of the 2nd Battalion Royal Lancaster Regiment. This is the kind of work to make men good soldiers.

—*Rangoon Gazette*: In times like the present, when disorder and disloyalty have reached their present proportions, mainly through much bungling on the part of the Police, and of other branches of the Government Service, we cannot afford to have the Karens disgusted. They are the one indigenous race who have come well to the front in the hour of trial, and have shown themselves ready to give active help in suppressing disorder and anarchy. The Arakanese also have shown their entire loyalty by the perfect quiescence at Arakan through all the recent troubles; and many other sections of the indigenous population are undoubtedly perfectly loyal to the British Government. In former years the Talines did good work and even yet their services could probably be counted on in any great emergency, though the distinction between Burman and Taline has died out very much of late years. But the Karens are the only race who have been called by recent circumstances actually to take up arms in defence of hearths and homes, and they have responded in a way which has excited the admiration of every one.

—*Maitland Mercury*; Aug. 26: In connexion with missionary enterprise in India the Rev. C P. Hard, M. A., who has laboured with much acceptance in the mission-field of that country, and who brings with him some excellent testimonies of his mission elsewhere, is delivering a series of lectures in the Hunter River district on missionary work in India and the manners and customs of the people. Mr. Hard is accompanied by his estimable wife, a valuable worker in the cause. Prior to their visit to this colony the Rev. Mr. Hard and Mrs. Hard lectured in South Australia and Victoria for many weeks, and their efforts were blessed with success. On Sunday the rev. gentleman preached at West Maitland and East Maitland, and Mrs. Hard occupied the pulpits of the Wesleyan Church at Morpeth in the morning, and East Maitland in the afternoon and evening. The discourses, which had special reference to the work of God among the people in that great empire of India, were of a most interesting character. Both speak with much earnestness, and show hearty zeal in the important work in which they are engaged. Mr. Hard lectures on "India's Facts and Fictions," while Mrs. Hard has chosen the subject of her discourses "The Women of India: Their Manners and Customs." No charge is made for admission, but a collection is taken up at each meeting, and following the practice the rev. gentleman has adopted elsewhere, half the proceeds are taken for the India Self-supporting Mission, and the remainder is devoted to local church objects.

—The same paper contains an account of a disgraceful fight in Parliament. Two members from words proceeded to blows, and were encouraged to have it out by other members. Happily, no revolvers were used.

—*The Rock*: There has been a great deal lately said in the papers about the condition of the grave of Charles Lamb, at Edmonton. Remembering his sterling sense and humour, it is mournful to read, in one of the "Gleanings" of the *Sunday School Chronicle*, that he was one of the brightest spirits extinguished by drink.—He wrote, looking back upon his childhood, "Could the youth, to whom the flavour of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eye and passive will, to see his destruction, and not to have the power of will then to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not be able to forget the time when it was otherwise, how he would avoid the first tempation to drink."

—Sir Samuel Baker: "The Nile is a powerful horse without harness; but with a bridle in his mouth the fertility of Egypt might be increased to a vast extent. With a river that supplies an unlimited quantity of water and mud at a particular season, having a fall of 1,500 feet in 1,000 miles, a supply could be afforded to a prodigious area, which would be fertilized not only by irrigation, but by the annual deposit of soil from the water being allowed to remain upon the surface. The establishment of a series of dams across the Nile would raise its level at certain points, whence the water might be led by canals into the natural depressions. These would form reservoirs, from which the enormous volume of water heavily charged with soil (which now rushes uselessly into the sea) might be conducted through the deserts of Nubia and Libya, to transform them into *cotton fields that would render England independent of America*. This great work might be commenced by a single dam above the first cataract at Assouan, at a spot where the river is walled in by granite hills. Here the water could be raised to an exceedingly high level, which would command an immense tract of country. Similar dams might be constructed at convenient intervals, and by raising the level of the Nile sixty feet at every dam, the cataracts would no longer exist, as the rocks forming the obstructions would be buried in the depths of the river. Stone being plentiful throughout the Nile Valley, the engineering difficulties would be trifling, while sluice-gates and canals at the various dams would conduct the shipping either up or down the stream."

—*Western Chr. Advocate*: Nothing is more certain than that the Christian thought of this country is swiftly converging upon prohibition as the only cure for the curse of rum. The air is full of signs upon that subject, and nobody knows this better than the politicians. Hence there is a demand that the subject be kept out of politics; but the liquor men themselves force it into politics and keep it there. The command of the brewer is law, while the reformer is ordered to be silent. The one-sided game will fail, and if one man claims the right to vote for rum and ruin, another will claim the right to vote for righteousness and redemption. The battle has begun, and this revolution will not go backward. God is in history, and in all the ages is the Power that makes for righteousness. He is with us now to make bare His arm of

fire against the demon of rum, as He did in Elijah's day against Baal. Victory is sure, and is nearer than many believe.

Friday, October 1.

—Deaths last week, 382.

—*Times of India*: Exchange.—The market opened firm to-day but as the demand rate of 1s. 5 7-32d. tempted some Banks to come out as buyers of all obtainable at the price, a weaker feeling set in for near delivery, and the closing quotation is 1s. 53 16d. For December to February delivery a small business in demand Bank paper was done at 1s. 5 3-32d. and for December transfers could be obtained at the same price. The demand for remittance on the part of mercantile houses is very slack.

Selections.

IN MEMORIAM.

Samuel Morley Esq.

The universal regret felt when the noble Earl of Shaftesbury was called from earth is in some measure paralleled to-day, when we have to announce, with deepest sorrow, the death of Samuel Morley, Esq., who indeed as a commoner, occupied much the same position towards Christian and benevolent institutions which the late Earl did as a peer. It will be remembered that in May last Mr. Morley suffered from a severe attack of pneumonia, since which he has lingered on, the bulletin from time to time giving some hope of his recovery. Being, however, in his seventy-seventh year, his strength was not great, and during last Saturday night he had a fainting fit, from which he never rallied, passing quietly away at half-past twelve on Sunday morning.

Mr. Morley's loss will be felt by every Christian worker in the land, of every Christian institution, with the purpose and plans of which he felt satisfied, for he was a noble and generous helper. He was indeed, with one or two who still survive, a *prince of givers*, a hearty, generous, sympathizing, yet discriminating helper of every real work. A shrewd business man, he failed not, when occasion required, to indicate the weak points of any enterprise; hence he was ever a sagacious counsellor as well as princely helper.

The *Daily News* says of him :—Mr. Morley was little seen in general society. He was a strict, though by no means a parsimonious economist of time, and when he was not to be found either in Wood-street or, where he most loved to be, in the bosom of his family, it might safely be inferred that he was busied in some work of public utility or benevolence. Every Lord Mayor knew him, not indeed as an evening guest, but as one ever ready with counsel and aid at the call of suffering or distress. There were few Mansion House meetings at which he did not fill a conspicuous place, and no relief fund to which he was not a generous donor. Accepted as it was in the character of a trust, Mr. Morley's wealth seems to have been an education for him, and it may be said that he both raised the scale and enlarged the conception of Christian giving.

From his first participation in public affairs Mr. Morley took a deep interest in the moral welfare of the people. His own religion, never obtruded, was never concealed, and was operative in small things as in great—an expansive, humanising, and uniting force.

The *Newcastle Daily Chronicle* says:—After much suffering, Mr. Samuel Morley has at last succumbed to the illness with which he has so long been afflicted, and thousands, or rather tens of thousands, of Englishmen will mourn his death. There was not a more generous, upright, or single-minded man engaged in public life in this country. He was endowed with large wealth, and he used it well and wisely. He occupied much the same position as a commoner, to benevolent and philanthropic institutions, that the late Lord Shaftesbury did as a peer. Scores of charitable organizations and hundreds of deserving men were indebted to Mr. Morley for cordial aid in the hour of their need. He was a Liberal in politics, as much, perhaps, from sympathy as from conviction. All his feelings were kindly. Wherever there was a case of distress, suffering, or injustice, he was moved to succour it. He would never take any reward. Mr. Gladstone wished to make him a peer, and other Premiers have offered to confer on him similar distinctions, but he preferred to remain simple Mr. Morley. He was a shrewd man of business, and highly successful.—(*Word and Work.*)

YOUR SITUATION IN LIFE.

A successful man is apt to underestimate the amount of his indebtedness to circumstances, that is, to the things which have surrounded him and made up the situation in which he has lived. On the other hand, an unsuccessful man is inclined to overestimate the power of circumstances and to charge them with events which were not the results of their influence so much as of his own errors of judgment or feebleness of will. The former exults as a conqueror, who by his own force of character has compelled circumstances to serve his purposes; the latter fretfully complains that he has been borne to the ground by imperial forces which he was unable to overcome. But neither confesses the exact truth. The first forgets that the credit of his success belongs not to his will alone, but partly to his own energy and partly to the fact that in many respects circumstances were in his favour; the second errs in ascribing an absolutism to circumstances which they do not possess. It is true that every man is in no unimportant sense the creature of circumstances, but no man is compelled to be their slave Though they are commanding in their influence, yet they are not omnipotent. They may and do give shape to a good man's condition on its material and intellectual sides, but they possess no compulsory power over his volitions. Aided by the grace of God he can look with face unblanched by fear at the most forbidding set of circumstances that can combine to make up his situation in life and defy them to prevent him from being faithful to the claims of duty. In the worst of possible situations he may triumphantly exclaim with Paul, the victorious believer, "I can do all things through Christ which strengtheneth me."

If men whose circumstances are as thistles to the naked foot of a traveler would view them less as hinderances to their personal enjoyment of earthly things, and more as possible helps to the formation and development of exalted character, they would not fret themselves, as too many do, over the hardships of their situation. The heroic soldier does not complain because his orders require him to mount the deadly breach. He knows that the mastery of the foe at that point is the key to the victory he seeks. Inspired by that knowledge he forgets himself and rushes into the very face of death. And animated by a conviction that "the prize of his high calling"—a Christ-like purity—is to be won, not by tame submission to things evil nor by ignoble flight from the moral contests forced upon him by his condition in life, but by hard, continuous fighting, the spiritually-minded man despises pain, presses vigorously towards the mark,

> "Breasts the blows of circumstance,
> And grapples with his evil star."

By this resistance to untoward circumstances he gathers the strength by which, if he faint not, he is able at last to grapple with them not uncertainly, but as their master. Then no longer baffled and beaten about by the evils of his situation he learns to deal with them as with disciplinary forces, which though sometimes rough in rendering him service, are nevertheless working under his Lord's direction in ways destined to make him the possessor of a "weight of glory" far exceeding that which would have fallen to him had he been without the light, momentary afflictions caused by their presence and annoying activity.

Thoreau, the eccentric naturalist, found in his favourite stream, the Concord river, the beautiful and sweetly perfumed pond-lily growing in close companionship with a coarse, yellow lily, which exhaled a noisome odour. He noticed that both plants derived sustenance from the same black mud at the river's bottom; but while in one the mystic chemistry of nature transmuted muddy slime into loveliness and sweetness, in the other it produced a noisome and repulsive plant. Is it not even so with the harsh circumstances, "the black mud," which often give character to the situations in which men find themselves placed? One man, aided by the divine chemistry of grace, derives the sweet flowers of saintliness, spiritual beauty and moral sublimity of action from circumstances which when subjected in another to the chemistry of selfishness produce such repulsive weeds as antagonism to God, disgust of life and abject misery. What then? Are men the slaves of circumstance? Nay: circumstance is meant to be the servitor of every man; but to make it such for himself each man must grasp the proffered grace of God, which is the "golden key" that unlocks the secrets by which the most hideous-faced circumstance is transformed into a ministering angel.

Paul, in his record of the victories won by the sons and daughters of faith over the most appalling circumstances which can surround human life, most eloquently demonstrates this truth. Hunger, thirst, bereavement, poverty, persecution, banishment, imprisonment, torture and martyrdom entered into their situation. Grim circumstances these! Nevertheless those severely tried heroes sought righteousness; and after having "obtained promises," and a "good report" they all died in the faith. By the grace of God they conquered the gigantic trials of their situation. Compared with theirs, the difficulties of the modern believer shrink into insignificance, at least in their outward aspect. As tests of character, however, the latter may be as exacting and decisive as the former. If less formidable to the senses, less calculated to excite one's fears, one's dread of physical suffering, they may be more subtle, more plausible, more irritating, and therefore quite as dangerous to one's fidelity. But if it be so, is not the grace which made those ancient ones victors able to make the modern believer victorious also? They did their best and thereby conquered their circumstances; the Christian of to-day has but to do his best and he will overcome the trials of his situation, be they what they may, since

> "Who does the best his circumstance allows
> Does well, acts nobly; angels could no more."

If the man who is inclined to fret at his situation will give himself to reflection, will deal honestly with himself, he will see that his present spiritual weakness is attributable less to hostile circumstances than to his own indisposition to be what his Lord requires. Change of situation would not change his disposition, because he would take his present sadly imperfect character into it. If he will not think, act and conquer just where he now stands he would not be found any more dutiful in any other position. Being unfaithful in the little world he now fills, he would be equally, possibly more so, in a larger spheer. What he needs is not another situation, but another self.—(*N. Chr. Advocate.*)

GOD'S WAY THE BEST WAY.

WHEN Mr. Clough came to Ongole, he was warmly welcomed by the higher caste citizens, who at once sent their children to his school, and furnished him with all needed funds. Such a spontaneous demand for Christian education among the higher ranks of native society was a wonder to him—and a delight besides, until he saw the inevitable difficulty.

One day three men of low caste unexpectedly presented themselves as converts. The Christian teacher of course received them; but very soon an indignant committee waited on him and told him the support and patronage hitherto given him would be immediately withdrawn if he had anything more to do with Soodras and Pariahs.

Converts of these low castes, nevertheless, continued to apply, and Mr. Clough in his extremity sought counsel with God. He and his wife shut themselves up separately for prayer. When the Missionary rose from his knees, he took in his hand a new copy of the British and Foreigh Bible Society's New Testament. It opened at the first chapter of First Corinthians:

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are; that no flesh should glory in his presence."

A moment later Mrs. Clough rushed into the study to show him a passage of Scripture that she had found. It was *the same passage*. Startled, but strengthened, by this providential coincidence, they determined henceforth to build according to God's plan. The next morning their obedient purpose was announced, and every scholar left, and all the support of the upper classes at once changed into bitter hostility against them and their Mission.

But there, as all the Christian world knows, God has since most signally honoured work done according to His plan. And among the *eighty thousand* Christian adherents, including *twenty thousand* communicants, there have been *more upper caste* conversions than could have been expected under the previous exclusive method of labour.—*Extract.*

Miscellany.

—*Independent:* If there was one figure in Scripture which deeply impressed John Milton more than another, it was that of the hireling who careth not for the sheep, but leaveth them to the wolf. His youthful genius put the picture into verse, and his intense manhood could not rest until he had written a long treatise on "The Likeliest Means to Remove Hirelings Out of the Church." The one thing which in his times he saw necessary was to do away absolutely with all tithes and other compulsory support of religion. He would have gone so far as to confiscate for educational and benevolent purposes all funds given to the Church, and leave the Church absolutely disestablished to the support of those who loved it. His theory we all accept; though we fall short of its brave faith when we leave money to relieve our successors of the expense of supporting the ordinary charges of religion, as in funds for churches, or for the support of the officers of our benevolent societies. Money is best spent which is spent immediately for the support of the Gospel. Milton feared men would enter the ministry just for its assured emoluments, and care nothing for their flocks; and so he poured out his invective, which is no severer than Christ's, on that kind of ministers who

"For their bellies' sake
Creep, and intrude, and climb into the fold.
Of other care they little reckoning make
Than how to scramble at the shearers' feast
And shove away the worthy bidden guest;
Blind guides, that scarce themselves know how to hold
A sheep-hook, or have learned aught else the least
That to the faithful herdman's art belongs."

On the whole of this wonderful passage of which we have quoted a part, Ruskin has given a keen, if fanciful exposition, in his "Sesame of the Lilies." We believe the great mass of our ministers are devoted men: but the hirelings are not all removed, and, as Milton says, it is not the want of preachers or maintenance in the land that makes atheists, "but the many hirelings and cheaters that have the Gospel in their hands, hands that still crave, and are never satisfied."

—Rev Dr Pentecost, of this city, (*says the Brooklyn Union,*) the well-known Congregational clergyman and revival preacher, has a deaconesses' home connected with his church. This building furnishes a comfortable and cheery home for a number of Christian women who have entered on this special work. There is a house-keeper and necessary servants, and the workers have no care for food, raiment, or lodging. It is deemed better that they should live thus together, away from the distractions of their homes in order that they may get the benefit of each other's experience, and become more perfectly wedded to their work. A portion of the day is given up to the study of the Bible. Their work consists: 1. House-to-house visitation. They endeavour to convert sinners and to strengthen the weak-hearted or those that have already come under gospel influences. 2. They hold religious meetings in different homes in the neighbourhood. 3. They hold children's meetings in the district, with an attendance of from one to four hundred at each. Some of these meetings are among the colored people. In regard to them one old colored woman remarked that "the young ladies jes' made the truff as plain as bread and butter to dem children; and dey jes' talked to um and seemed to luv um jes' as ef dey had been dare own mudders." 4. They nurse the sick, and the plan is to eventually have a department of trained Christian nurses who can attend to the physical and the spiritual wants of the sick at the same time. It is also proposed to instruct the poor in household and domestic economy.

TELEGRAPHIC NEWS.

London, September 23rd: In the exchange of views between Nubar Pacha and the British Government a settlement of the questions connected with Sir Drummond Wolff's mission in Egypt will be aimed at, which is now rendered pressing by the crisis in Eastern Europe. The probable basis of settlement will be the continuance *de facto* of the British Protectorate in Egypt by an Army of Occupation upon a normal footing, and, in the event of British troops being drafted elsewhere, Egyptian troops will provisionally replace them.—The British position and British obligations towards Turkey, as determined by the Cyprus Convention, will be upheld.—Lord Salisbury, speaking at Saint Albans, said the only means to restore social order in Ireland was to multiply small freeholds.

Sophia, 23rd: The Bularian Regency, fearing a Russian occupation of Bulgaria, has appealed to the Sultan for his protection.

Constantinople, 23rd: H. I. M. the Sultan has received the Duke of Edinburgh and Prince George in the most cordial manner, and has decorated both their Royal Highnesses.

Paris, 23rd: M. de Freycinet has instructed the French Resident in Madagascar to demand the complete execution of the Treaty with the Hova Government.

London, 24th: Mr. Thomas Webster, the Royal Academician, is dead.

London, 25th: Parliament was prorogued today.—Her Majesty in her Speech says that her relations with all foreign Powers continue to be friendly.—A mutiny of a portion of the Bulgarian army having led Prince Alexander to abdicate the throne, a Regency has been formed to administer the affairs of Bulgaria and prepare for the election of a successor in conformity with the articles of the Treaty of Berlin.—In reply to a Note from the Sublime Porte, the Signatory Powers of the Treaty of Berlin have stated that there would be no infraction of the conditions of the Treaties guaranteed to Bulgaria.—The demarcation of the Afghan frontier has advanced to within a few miles of the river Oxus.—In view of the near approach of winter the British Boundary Commission has been withdrawn. The information already obtained will suffice to determine by direct negotiations between the two Courts that portion of the frontier remaining unmarked.—Her Majesty then mentions the issue of an Irish Land Commission, and observes, with much satisfaction, the interest evinced by her people in the welfare of their Colonial and Indian fellow-subjects. On all sides, her Majesty says, there is a growing desire to draw closer, in every practicable way, the bonds uniting the various portions of the Empire.—Sir William White will shortly be appointed as the British Ambassdor at Constantinople in place of Sir Edward Thornton.—Six "Moonlighters," who, after attacking a farm-house at Kerry, fell into an ambush prepared by the police acting under the instructions of Sir Redvers Buller, and were captured.

Sophia, 25th: General Kaulbars, who arrived here to-day, is the bearer of an *ultimatum* from the Russian Government, demanding the adjournment of the Elections and the release of the plotters against Prince Alexander.

London, 26th: Parliament stands prorogued until 11th November next.—Lord Iddesleigh, the British Minister for Foreign Affairs, is endeavouring to unite Servia, Bulgaria, Greece and Turkey.

Sophia, 26th: General Kaulbars, the Russian Commissary and Military Plenipotentiary, has presented the demands of the Russian Government to the Regency for the adjournment of the elections and the release of the plotters.—The communication was made verbally and in a friendly spirit.

Vienna, 26th: The German and Austrian press is engaged in an active polemic regarding the Triple Alliance.—The Austrian press complains of Germany's Russian leaning.

Melbourne, 26th: Pouhia-i-Wakadi, or White Island, situated in the Bay of Plenty, New Zealand, is in an active state of eruption.

Sophia, 27th: M. Stambuloff, M. Karaveloff and Colonel Mutkuroff, the Regents appointed by Prince Alexander, are unanimous in refusing to yield to the Russian demands presented by General Kaulbars. — The Great National Assembly, which is to choose a successor to Prince Alexander, is summoned to meet on the 24th October next.—Friendly relations between Servia and Bulgaria have been restored.—A Bulgarian Envoy has been appointed to represent the Regency at Belgrade.

Athens, 27th: The Greek journals have been discussing the projected scheme of the British Foreign Minister to unite Servia, Bulgaria, Greece and Turkey.—They unanimously declare that Lord Iddesleigh's endeavours are too late, and, moreover, that they offer no advantage to Greece.

London, 28th: A letter from Mr. Parnell has been published appealing to Irishmen in America to continue sending funds in order to combat coercion and evictions in Ireland.—The

police at Kerry again laid an ambush for the marauding "Moonlighters," and succeeded in capturing thirteen more of the gang.—The Indian and Colonial Exhibition closes on the 10th November next.—An important meeting, under the presidency of the Lord Mayor of London, took place at the Mansion House yesterday in connection with the proposal of his Royal Highness the Prince of Wales for the establishment of a Colonial and Indian Institute in commemoration of her Majesty's Jubilee.

Sophia, 28th: General Kaulbars has sent a note to the Bulgarian Regency, stating that if the meeting of the Grand National Assembly is not postponed, Russia will regard any decisions arrived at by that body as invalid

Paris, 28th: In a speech made by M. de Freycinet at Toulouse to-day, he stated that France desired peace consistent with her dignity, but that where her interest were concerned she would act vigorously. Her relations with the Europeans Powers were, he said, based upon mutual consideration. In conclusion, he said, that France was not desirous of acquiring any further Colonial possessions, but would keep those she already had.

London, 29th: The Royal Commission to enquire into the Currency Question will assemble on the 12th October. Sir Lepel Griffin will succeed Sir C Aitchison as Lieut-Governor of the Punjab.

Paris, 29th: The French Press continue to clamour against the occupation of Egypt by the British becoming permanent.

Montreal, 29th: The Canadian Government has promised a vote of £20,000 towards the proposed Colonial and Indian Institute.

Sofia, 29th: General Kaulbars has issued a Manifesto, in the form of a circular from the Russian Consul, in which the Russian Commissary urges the Bulgarians to trust to the Czar and not to the Regency, and repeats the demands of the Russian Government with regard to the assembling the Great National Assembly for the election of a Prince, as well as for the release of the plotters. He strongly denounces the Regency, who have refused to entertain the Russian demands.—The Bulgarians are filled with indignation at General Kaulbar's mode of hectoring them.

London, 30th: Sir Hercules Robinson is going to Mauritius in order to settle the disputes which have arisen there between Sir J. Pope Hennessy and Mr. Clifford Lloyd.

Vienna, 30th: M. Tisza, President of the Hungarian Council of Ministers, has declared that the Hungarian Parliament will not allow any foreign Protectorate or occupation of Bulgaria.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. EDITOR,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

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For Brindisi—Rev R M Macdonald.

For Venice—Mr W G Weightman, and Mr W Whitehouse.

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From Port Said—Mr and Mrs Singh.

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From Gibraltar—Mr J M Bear de Sa.

From Aden—Major-Genl Goodfellow.

Domestic Occurrences.

DEATHS.

WAGENTREIBER—At Baroda, August 16th, Eileen, aged 3 months, also, September 28th, Ralph, aged 1 year and 9 months, the much-loved infant-daughter and only son of G. E. and Alicia Wagentreiber.

CARROLL—September 24th, at Karachi, Ellen, the beloved wife of William Carroll, Government Telegraph Department, aged 29. Washed in the blood of the Lamb.

MAZDA—Sept. 24th, at Tanna, Mrs. S. Mazda, widow of the late Mr. B. Mazda, of the Free Church Mission, aged 52 years and 3 months.

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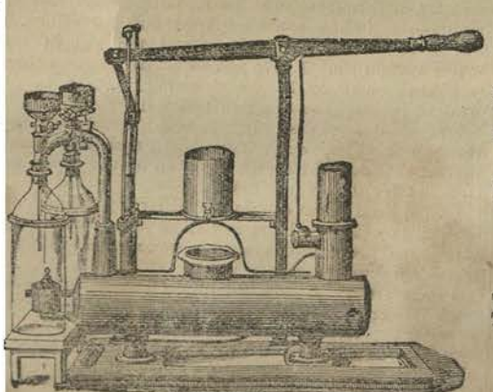

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TO THE

BOMBAY GUARDIAN

~~BOMBAY, SEPTEMBER 25TH, 1886.~~
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